

**Krsna Book 1970**  
**Chapter 20**  
**Description of Autumn**

In India, after the scorching heat of the summer, the rainy season is very welcome. The clouds accumulating in the sky, covering the sun and the moon, become very pleasing to the people, and they expect rainfall at every moment. After summer, the advent of the rainy season is considered to be a life-giving source for everyone. The thunder and occasional lightning are also pleasurable to the people.

Clouds are accumulated water drawn from the land by the sunshine. Continually for eight months the sun evaporates all kinds of water from the surface of the globe, and this water is accumulated in the shape of clouds, which are distributed as water when there is need. Similarly, a government exacts various taxes from the citizens which the citizens are able to pay by their different material activities: agriculture, trade and industry; thus the government can also exact taxes in the form of income tax and sales tax. This is compared to the sun drawing water from the earth. When there is again need of water on the surface of the globe, the same sunshine converts the water into clouds and distributes it all over the globe. Similarly, the taxes collected by the government must be distributed to the people again, as educational work, public work, sanitary work, etc. This is very essential for a good government. The government should not simply exact tax for useless squandering; the tax collection should be utilized for the public welfare of the state.

Before the rainfall, the whole surface of the globe becomes almost depleted of all kinds of energies and appears very lean. After the rainfall, the whole surface of the earth becomes green with vegetation and appears to be very healthy and strong. Here, a comparison is made with the person undergoing austerities for fulfillment of a material desire. The flourishing condition of the earth after a rainy season is compared with the fulfillment of material desires. Sometimes, when a country is subjected by an undesirable government, persons and parties undergo severe penances and austerities to get control of the government, and when they attain control, they flourish by giving themselves generous salaries. This also is

like the flourishing of the earth in the rainy season. Actually, one should undergo severe austerities and penances only to achieve spiritual happiness. In the *Srimad-Bhagavatam* it is recommended that *tapasa* or penance should be accepted for realizing the Supreme Lord. By accepting austerity in devotional service, one regains his spiritual life, and as soon as one regains his spiritual life, he enjoys unlimited spiritual bliss. But if someone undertakes austerities and penances for some material gain, it is stated in the *Bhagavad-gita* that the results are temporary and that they are desired by persons of less intelligence.

During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, the Kaliyuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kaliyuga there are sometimes advantages. The Vedic movement of Lord Caitanya's - the distribution of chanting the Hare Krsna mantra - is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

During the rainy season, many small ponds, lakes and rivulets become filled with water; otherwise the rest of the year they remain dry. Similarly, materialistic persons are dry, but sometimes, when they are in a so-called opulent position, with a home or children or a little bank balance, they appear to be flourishing, but immediately afterwards they become dry

again, like the small rivulets and ponds. The poet Vidyapati said that in the society of friends, family, children, wife, etc., there is certainly some pleasure, but that pleasure is compared to a drop of water in the desert. Everyone is hankering after happiness, just as in the desert everyone is hankering after water. If, in the desert, there is a drop of water, the water is there of course, but the benefit from that drop of water is very insignificant. In our materialistic way of life, we are hankering after an ocean of happiness, but in the form of society, friends and mundane love, we are getting no more than a drop of water. Our satisfaction is never achieved, as the small rivulets, lakes and ponds are never filled with water in the dry season.

Due to rainfall, the grass, trees and vegetation look very green. Sometimes the grass is covered by a certain kind of red insect, and when the green and red combine with umbrella-like mushrooms, the entire scene changes, just like a person who has suddenly become rich. The farmer then becomes very happy to see his field full of grains, but the capitalists - who are always unaware of the activities of a supernatural power - become unhappy because they are afraid of a competitive price. In some places certain capitalists in government restrict the farmer from producing too much grains, not knowing the actual fact that all food grains are supplied by the Supreme Personality of Godhead. According to the Vedic injunction, *eko bahunam yo vidadhati kaman*, the Supreme Personality of Godhead maintains this creation; therefore, He arranges for a supply of whatever is required for all living entities. When there is population increase, it is the business of the Supreme Lord to feed them. But persons who are atheists or miscreants do not like abundant production of food grains, especially if their business might be hampered.

In the rainy season, when the rivers swell and rush to the oceans and seas, they appear to agitate the ocean. High mountains, however, although splashed by torrents of rain, do not change; so a person who is advanced in Kṛṣṇa consciousness, even if put into difficulties, is not embarrassed because a person who is spiritually advanced accepts any adverse condition of life as the mercy of the Lord, and thus he is completely eligible to enter into the spiritual kingdom.

Vrndavana forest improved from the rains and was replete with ripened dates, mangoes, blackberries and other fruits. Lord Krsna, the Supreme Personality of Godhead, and His boy friends and Lord Balarama, entered the forest to enjoy the new seasonal atmosphere. The cows, being fed by new grasses, became very healthy, and their milk bags were all very full. When Lord Krsna called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their bags. Lord Krsna was very pleased when passing through the Vrndavana forest by the side of Govardhana Hill. On the bank of the Yamuna He saw all the trees decorated with bee hives pouring honey. There were many waterfalls on Govardhana Hill, and their flowing made a nice sound. Krsna heard them as He looked into the caves of the hill. When the rainy season was not ended completely but was gradually turning to autumn, sometimes, especially when there was rainfall within the forest, Krsna and His companions would sit under a tree or within the caves of Govardhana Hill and enjoy eating the ripened fruits and talking with great pleasure. When Krsna and Balarama were in the forest all day, mother Yasoda used to send Them some rice mixed with yogurt, fruits and sweetmeat. Krsna would take them and sit on a slab of stone on the bank of the Yamuna. While Krsna and Balarama and Their friends were eating, they watched the cows, calves and bulls. The cows appeared to be tired from standing with their heavy milk bags. By sitting and chewing grass, they became happy, and Krsna was pleased to see them. He was proud to see the beauty of the forest, which was nothing but the manifestation of His own energy.

At such times Krsna would praise nature's special activities during the rainy season. It is stated in the *Bhagavad-gita* that the material energy, or nature, is not independent in its actions. Nature is acting under the superintendence of Krsna. It is also stated in the *Brahma-samhita* that material nature, known as Durga, is acting as the shadow of Krsna. Whatever order is sent from Krsna, material nature obeys. Therefore the natural beauty created by the rainy season was acted out according to the indications of Krsna. Soon all the water reservoirs became very clean and pleasing, and refreshing air was blowing everywhere because of the appearance of autumn. The sky was completely cleared of all clouds, and it recovered its natural blue color. The blooming lotus flower in the clear

water in the forest appeared like a person who has fallen down from *yoga* practice but again has become beautiful by resuming his spiritual life.

**NARADA BHAKTI SUTRA**  
**THE BLISSFUL PATH OF DEVOTION**  
**By Shraddhesh Chaturdevi 2017**  
**Preface**

Narada is the cosmic devotee who inspires and helps others to know God. He has an uncanny ability to reach anywhere his help is required and in no time. Once it happened that Veda Vyasa, who has written most of the Vedic texts single-handedly, was thinking about the best way for human welfare. When he could not decide it himself, Narada appeared there to help him. After welcoming him, he humbly says to Narada, "O divine sage! Pleasure and pain are not in control of humans rather all living beings are controlled by them. For example, even if we satisfy our hunger, it appears again after some time. So this world, which is such a strange mix of pleasure and pain, is like a prison for living beings due to its binding nature. But, by our very nature, we do not want to be bound. So, it is required to become free from this world."

He continues further, "Just as we satisfy our hunger by food for some time, it should be possible to remove all other pains. It is said that it can be done methodically. But we know from experience that our actions are not a direct means of liberation. Therefore, knowledge is accepted as a direct means of liberation. But, those who are in favour of devotion, do not accept knowledge as a fulfilling means because it is devoid of *rasa* (emotions and enjoyment) and it is not for all. If, it is so, please explain to me how devotion is the best course to follow?" Based on these questions, Narada composed the Bhakti Sutra.

Let us briefly discuss two basic questions here. Later we will discuss them in detail. What is superior, knowledge or devotion and, why? In every other path, whether knowledge or action, a seeker tries to lose his ego and realize the self in its pure form. However, in devotion, a devotee is not concerned about his ego. He takes pride in his beloved. So, his ego is automatically conquered.

In the path of knowledge or action, a seeker takes total responsibility for his actions and approach. As the seeker solely depends on himself, at times, he can deviate from the correct path due to his limited intellect. So, he has to be ever vigilant. However, in the path of devotion, a devotee has surrendered himself to God. He does not take care of his well-being. It is God who takes care of everything for him. So, there is no chance of him going in the wrong direction. Even if he goes there, it too becomes a blessing for him somehow by God's grace. There's no fall for him.

If you have seen a monkey and a cat carrying their offspring, you can understand the difference between other paths and devotion. A monkey's child holds his mother by his own hands so he can fall from the grip of his mother, who is ever alert of her responsibility towards him. A kitten cannot fall by his mistakes, even if he tries to, as mother cat is there to take care of him. Similarly, a devotee cannot falter as God is there to help.

One might also ask - What is the difference between love and devotion? Love is our basic nature and when it is directed towards God, we call it devotion. In love, our happiness is more important than anything else. However, in devotion, the happiness of the beloved is the most important. So, devotion is selfless love. When we are selfless, we do things from the whole of our being and we feel as if a river of joy is moving within us.

## **MATCHLESS GIFT 1974**

### **GLOSSARY**

**Adhira** - one who is not sober and is always disturbed

**Adhoksaja** - not approachable or understandable by the material mind and senses; a name for Krsna

**Adi-purusa** - Krsna, the Supreme Primeval Person

**Aham brahmasmi** - "I am pure spirit soul."

**Avidya** - ignorance, lack of knowledge

**Bhagavad-gita** - the scripture that records Lord Krsna's eternal instructions to his friend Arjuna on the Battlefield of Kuruksetra

**Bhaktas** - devotees of Krsna

**Bhakti-yoga** - devotional service to the Supreme Lord  
**Brahma-bhuta** - the stage of liberation in which one realizes the Supreme Brahman and becomes free from hankering and lamentation  
**Brahmacari** - a celibate student  
**Brahmacarya** - complete celibacy, the first principle of austerity  
**Brahman** - the all-pervading impersonal aspect of Krsna  
**Brahmana** - a liberal, broad-minded person who knows the Absolute Truth  
**Dhira** - one who is sober or undisturbed in spite of provocation  
**Gopis** - the spiritual girl friends of Krsna  
**Grhasthas** - Krsna conscious householders  
**Guru** - spiritual master  
**Jnana** - knowledge  
**Jnana-vairagya** - that knowledge by which one becomes detached from material allurements  
**Jnanis** - mental speculators  
**Kali Yuga** - the current age of quarrel and hypocrisy  
**Karma** - any material action which will incur a subsequent reaction  
**Karma-bandhanah** - work which binds one to this material world  
**Karmi** - one who works to enjoy the fruits of his labor  
**Kevala bhakti** - pure unalloyed devotional service in which there is no desire but to please Krsna  
**Kirtanam** - glorification of Krsna  
**Krpana** - a miserly man who does not use his human life for self-realization  
**Krsnaloka** - the eternal planet of Lord Krsna in the spiritual sky  
**Maha-mantra** - the great chanting for deliverance: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare  
**Mahatmas** - great souls  
**Manu-samhita** - the Vedic lawbook for mankind  
**Maya** - the illusory energy which causes the soul to forget God  
**Mukti** - liberation  
**Parampara** - disciplic succession, the process of hearing from Krsna or His representatives and repeating exactly what they have said  
**Prasada** - spiritual food which has been offered to Krsna  
**Rsis** - great learned scholars and devotees  
**Sad-cid-ananda-vigraha** - spiritual form full of eternity, knowledge and bliss  
**Samadhi** - trance, absorption in God consciousness  
**Sannyasa** - the renounced order of life, free from family relationships

**Sastras** - revealed scriptures

**Smaranam** - always remembering Krsna

**Sravanam** - hearing from an authorized source

**Srimad-Bhagavatam** - the Vedic scripture which specifically describes the pastimes of Lord Krsna and His devotees

**Tapasvi** - one who performs austerities

**Tapasya** - austerity

**Tyaga** - renunciation of the material world

**Vaikunthas** - the eternal planets of the spiritual sky

**Vaisnava** - a devotee of the Supreme Lord Krsna

**Vasudeva-parayanah** - those who are devoted to Lord Krsna (Vasudeva)

**Vimudhas** - materialistic persons who have unnecessarily burdened themselves for temporary happiness

**Vrndavana** - the site of Krsna's pastimes when He appeared on Earth 5,000 years ago

**Yajna** - sacrifice, work done for Krsna

**Yoga** - the process of linking with the Supreme Lord

**Yogamaya** - the eternal creative potency of Krsna which obscures Him from the unintelligent

Edited by yfaj for my friend Marta